

Vol. I.

[NEW SERIES.]

Price, 10 Cents. Per Annum, \$3.

No. 3.

[Whole No. 264.]

SATURDAY, OCTOBER 11, 1873.

Subject: Heroism.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



New York:

J. B. FORD AND COMPANY.

(27 PARK PLACE, AND 24 AND 26 MURRAY STREET.)
1873.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, Sampson Low, Marston & Co., Crown Buildings,
188 Fleet Street, London. Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.,

Gentlemen:—Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication* of Mr. BEECHER'S *current sermons*—the one sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation*—and it is *cheap*—within the reach of all. The Publishers responded to the demand for a regular insertion of the Prayers, as among the most profitable features of Mr. BEECHER'S ministrations; and the Scriptural lessons and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—*Single numbers, 10 cents. Yearly subscription price, \$3, giving two volumes of about 500 pages each. Half-yearly subscription price, \$1.75. Subscriptions may begin with any number.*

CLUB RATES.—*Five copies for \$12.00.*

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is four cents.

THE CHRISTIAN UNION (\$3.00), *together with a charming pair of French Oil Chromos, or an elegant pair of French Oleographs, and PLYMOUTH PULPIT (\$3.00), with the new and exquisite Flower-piece Chromo, entitled "The Lord is Risen," will be sent to one address for \$5.75. (The mounting of the CHRISTIAN UNION pair will be 50 cts. extra; that of the PLYMOUTH PULPIT picture, 30 cts.)*

PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* contains twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth, Fifth, Sixth, Seventh and Eighth Volumes* are now issued; each making one large and handsome 8vo vol. of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards Price \$2 50 per vol. *Sent post-paid by mail on receipt of price.* Vols. IX. and X. will appear shortly, closing the original series.

A full Table of the Subjects discussed in all ten of the volumes of the original series may be found on next to last page of this cover.

ANY BACK NUMBERS CAN BE HAD.

Entered according to Act of Congress, in the year 1873, by J. B. FORD & Co., in the Office of the Librarian at Washington.

HEROISM.

I wish to use the two incidents, recorded in the 12th and 14th chapters of Mark respectively, as the basis of my discourse this evening. In the 12th, beginning with the 41st verse, we find the following :

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

The other passage I read to you in the opening service. It is the scene of the anointing of Jesus, preceding his arrest, in which he declares,

“She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”

It is somewhat remarkable that the two instances which have been singled out by our Saviour for such conspicuous mention and honor were those of women. You will observe, too, that in both instances the act itself was, comparatively speaking, humble.

In the one case the woman cast in two mites, or a farthing. This was the smallest coin known to the Romans. It was equal to the fraction of our smallest coin. Therefore it was exceedingly small. But then, it was her whole. It was all that she had. So, relatively to that which she had, she gave more than the rich men who were casting in golden talents. And Christ makes mention of her case. He holds it up to memory.

In the other case, the woman in a transport of love drew

near and anointed the Saviour with precious ointment. The gift conferred was not so great, though it was precious spikenard. The anointing was in accordance with the manner of the East, though it would not be suited to our day and time. It then conformed to luxury and taste, and was a mark of love and honor. She sacrificed no inconsiderable value to express her affection for Jesus, which, owing to her circumstances and relations and position in society, she could make known in no other way.

The apostles, or some of them, made this a matter of measurement according to the ordinary rules of property. They weighed her heart in the scales, and condemned it. She loved; and sweet as was the spikenard, the odor, after all, in the esteem of Jesus was of the heart and not of the garden. And when they condemned her, saying, "This might have been sold for so much, and given to the poor," he rebuked their old-time economy, their misplaced benevolence, and declared that this woman had acted nobly. The desire of an overburdened heart to express itself, the spontaneous ebullition of the best feelings, is praiseworthy; and there is nothing too costly for the expression of the most valuable of all things in this world—disinterested love.

And so, among the heroes of the past, you must reckon these two—the nameless widow, and Mary of Bethany. What the poor widow did was to give about half a cent; but then, heroism is not measured by the square foot, nor by the pound. What the other woman did was to express, by an appropriate symbol, that which the proprieties of life forbade her to express in any other way—the depth and strength and intensity of her affection for Jesus.

These two personages stand registered in the memorials of the past. Their portraits are painted on the canvas of time. Their statues stand in this niche of the temple of God's Word, and will stand there for all the ages that are to come. And from these instances I propose, to-night, to speak on the subject of heroism.

I need not say, after this beginning, that heroism is not that alone which is most conspicuous; that it is not that which most attracts men's eyes. I need not say that there is

a great deal of unregistered heroism ; that there is a great deal of heroism, which is not luminous to men's eyes because it is not performed in public, or because mankind are to such an extent yet physical that they require some outward exposition to impress them with any sense of heroism. These two women were heroes ; and there is a large following of them which is unnoticed by the multitude. There are many heroes who are not known as such except by God.

What is heroism, then ? It is the sacrifice of one's self to some moral sentiment. It is the sacrifice, the risk, the putting in peril, of the animal man. It is, if need be, the sacrifice of our lower life for the sake of evincing our faith in our higher life. There is no such thing as heroism which runs from good to bad. Heroism must always run from the lower toward the higher. It is some expression by man of the value which he puts upon action higher than ordinarily belongs to the activities of men. Therefore, it must be so marked as to impress men who behold it and recognize it with a sense of its elevation. All men can perform common duties ; but when the duty is so high or so difficult that almost no one performs it, and some one appears who reaches out to it, and achieves it with some loss, or risk of loss, he is a hero. Any man is a hero who can do, and does do, what the million cannot do. Heroism is making appear in your life or conduct eminent traits—traits that range far higher than the ordinary level.

So, then, heroism in one age may not be heroism in another age. It is not absolute : it is relative to the public sentiment, to the state of development, and to the capacity of the man who performs the act, or undergoes the suffering.

In the earlier periods of the world heroes were largely they who pursued great physical ends, or achievements, for some higher reason than simply their own selfish gratification ; and yet, there is a great difference between the heroic actions of those periods and the heroic actions of the present day. For example, Samson was a hero of the coarse mold. He belonged to the race which, in Greek mythology, had its Hercules, and in other mythologies had its giants, mostly cruel and despotic, but in some instances patriotic. Samson

was an instance of intense patriotism ; although he was coarse, unmannerly, and anything but a type such as we should now set up for an exemplar. He was willing to put himself in peril, and to achieve results for the sake of his people, by the sacrifice of his own self ; and at last he yielded up his life for their sake. And yet he was not so heroic as David was in a much milder way. In doing what he did, he was warlike and heroic ; but David, returning from no victory, was a greater hero. Hated and hunted of Saul, he went to the camp of Saul, and took a spear, and a cruse of water from his head, sparing him ; and then, going to a distant hill, he roused the king to the fact that his life had been in his hands, and that he had spared him. And when David hid in a cave, and Saul came and was in his power again, he cut a piece from his robe and let him go in safety, and afterwards sent it to him, again sparing his life. There was heroism in these things. Even in our moderation we may be heroic.

It is not, then, doing great things that constitutes heroism ; it is not doing brilliant things : it is doing things which indicate an appreciation of a higher manhood. It is an impulse, a special trait, a manly act, which is not current in the time in which one lives. He who only does what others do cannot be a hero. The things which made another man a hero in some age that has gone by do not make you one in the present age ; because you live upon a higher plane than he did. We are so educated and trained now that almost everybody does things which once made men heroic. In an age when, in Sparta, stealing was a virtue, not to steal was very heroic—and I do not know but it would be still in our cities, though not in country villages and places where temptations are less strong than in the Custom-House, in the Revenue service, and in places of public trust.

Heroism may be overt and conspicuous, or it may be hidden and obscure. I am glad to believe that it is far more abundant in its obscure and latent relations than in its open disclosures. All overt heroism, however, comes from a latent state which predisposes to it. No man will ever be made a hero on the side of benevolence who is continually training

himself to selfishness. Occasions for the exhibition of benevolence come and go ; but the regnant disposition dominates. He who is mean will not be noble on occasion. He who is stingy will not be generous on occasion. He who is cowardly will not be courageous on occasion. There are men who upon occasion are brave even unto death, though they never manifested such bravery before, and never had an opportunity to manifest it ; but it was in them. The occasion did not create it. If men are to be heroes when the time of emergency comes, they must be heroes before it comes. If a man goes out hunting, and brings down game right and left, his success is evidence that he has had experience in hunting. Occasions come quick and go quick, and he who would seize them must have that heroic impulse or tendency which only comes through living. It is not an accident, nor an inspiration from the gods. Where it is shown, it belongs to a man, and it merely flashes out upon occasion. Occasions, then, do not *make* heroes ; they merely *develop* them.

If men who are living lives of self-indulgence, whose acts always point centerwise, who are forever attempting to help themselves, working after a very mean and narrow pattern of manhood—if such men suppose that under any conditions they could be heroic, they impose upon themselves. Men must first be heroic in silence, in darkness, in obscurity, and unpraised, if they would be heroic under other circumstances. Indeed, it is hard to be believed that men are heroic when they know they are to be praised for what they do. It is not the general who knows that the nation's plaudits await him, that he is to stand in the history of the world, and that all the perils which he passes through are to be chronicled—it is not he that is the more heroic : it is the poor soldier who is without a name, who knows that he shall probably fall in battle without a record, and who yet puts his life in peril for the sacred cause of his country ; for one buys his praise, and can afford to run some risks that he may earn that celebrity which is sweet to him, while the other earns nothing external. The latter acts upon the higher principle, and shows a more heroic element than the former.

Men may be heroic in a bad cause as well as in a good

cause ; for heroism does not measure itself altogether by external circumstances. If it did, there would be no heroes until the perfect period came when men acted from exactly right conceptions of moral character, and from the noblest examples of manhood. But we must take men in their imperfections, and measure them as creatures that are of necessity imperfect ; and therefore their imperfections must not weigh against them. So, then, men may be all wrong, they may be seeking wrong ends, and still they may be acting heroically.

When, in the great struggle which we waged for liberty—for the universal cause of the working man—we were blindly and unconsciously asserting the rights of the working man of the world, and of all time, there was a sort of dim instinct, rather than of luminous intelligence of that fact, in England ; and although the stoppage of cotton almost laid the English ports bare, and well-nigh stopped all their mills, and threw thousands and thousands of spinners out of work, they yet refused to give their countenance to those who favored slavery, and stood simply starving, and gave their sympathy to those who were for our Government, because it meant liberty to all men. Thus they stood through long years ; and no efforts to persuade them, or intimidate them, or bribe them, or flatter them, or seduce them, could avail. And I say that there have been few more striking instances of heroism than that quiet, unboastful, and almost unregistered, patience with which, during our strife, the working men in England stood by us for the sake of the principle which we represented.

There are a great many men who are well-nigh starving for another principle ; and according to the measure of their intelligence they are heroic ; but they are working in a bad cause. “ Strikes ” are not wise. They are not the roads to victory. These men think they are, and therefore they inaugurate them. They believe in them as a way by which, in the long run, working men may be raised to ampler means, to more culture, and to greater power of manhood. Seeking that end they have mistaken the road ; and they are seeking it, many of them, with great suffering. It is not an easy thing for a man to hear his children cry for bread. It is not an easy

thing for a man to see his raiment, and that of his dear ones, growing ragged, not knowing where to obtain a change. It is not an easy thing for a man to behold the summer coming and going away, and to be idle, when his household are dependent upon his hand for bread. And I quite admire the heroism of many and many a man whose ways are wrong, and who will certainly do harm and obstruct the elevation of those whom he means to help.

It is not by mechanical instrumentalities that labor can be elevated and made more respectable. This must be done by making it more intelligent, and by imbuing it with morality, with fidelity, with sagacity, with industry, and with thrift of the noblest kind. It is through the development of manhood, and not through external oppugnation, that the laboring classes are to rise to a proper position in society. Nevertheless, they think that the road which they are traveling is the right one, and they suffer in a way which shows that they are heroic. I think, oftentimes, that we see, amidst their many faults—their carelessness of morals, their waste of time, and their spendthrift habits—a willingness to suffer, and to suffer for others, which is heroic.

I do not know that there is on earth a more pitiable spectacle than that which we see in South Carolina to-day. She was the proudest State that there ever was in this nation. In many respects she was the richest, and the most politically influential. She inaugurated those ideas which first led to disaster, and then to the cleansing of the continent, under the guidance of a good Providence. I can hardly conceive of principles more at variance with what we now regard as true principles, than those which were taught in her academies and colleges and other institutions of learning. The people of that State were true to those principles by reason of their faith in them. To them they were true, though to us they were false. They risked everything that they had in life, and lost. They have sacrificed their political power. Their wealth has been swept from them. Before, their territory was as the Garden of Eden; but now, it is as desolate as the wilderness. They have seen their children laid in the grave. Household after household, by hundreds and thousands, that

used to feel no want, now almost beg for bread. And yet their poverty does not breed remorse, nor will they take back one particle of faith in the rectitude of their cause. They neither mourn over their loss, nor repine at their condition. They see their slaves exalted to be their masters, and they stand patiently taking the lot which is meted out to them. They bravely bear up under deprivation of everything that man holds dear. And I think that the times of excitement are so far gone that you will at least sympathize with me in the thought that though they were engaged in a bad cause, there was a heroism among them which we might well admire and profit from.

There may be heroism, then, in this mistaken world, where men have got into the wrong path. Men sometimes enact in evil ways deeds which are more heroic than acts which others perform in right channels. It is the degree of self-denial, of forgetfulness of one's own interest, of contempt of outward and lower things in reaching after something regarded as nobler and better, which one exhibits—it is that which makes heroism.

It would not be right nor politic for me now, perhaps, when the public indignation is against the Indian, to say that there is heroism in him; but there is. Not that there is not meanness, truculent cruelty, animal revenge, almost every vice that degrades men, and that buries the soul under the shadow of darkness itself, in his nature; nevertheless, there are some Indians who rise superior to the average of their fellows, and who really love their nation, and are standing for what they regard to be noble, and in a way that shows that they are heroes, though darkly, and in a narrow limit. Let us not wholly despise them. I am one of those who are always happy to find in the bad something better than men expect. I cannot bear to see human life go out without a spark. Therefore, it touched me when I was told, by some who escaped, that in such tremendous trouble as that which was experienced in the San Francisco steamship, when she went down, there went down on her a multitude of courtesans, and that in the hour of their last distress, they were brave, and calm, and disinterested, helping each other, and helping

others. It brought tears to my eyes to think that when, after lying in such terrible degradation as they had, they came at last to the end of life, they might round up their guilty circle with one heroic hour, and die bravely and disinterestedly.

It is for the interest of virtue, and it is for the interest of manhood, that we should recognize all instances of heroism as fast as they come to the surface; I will not say reward them; for you never can reward a man for a heroic act. The attempt to do that would spoil it. Disinterestedness is never exhibited for a prize. If you pay for it, you bring it to an end. But you may admire it; and it is always fair to break the alabaster box of pure and precious ointment on the heads of those who are admirable. That does not hurt anybody but the spectators who do not get it. It is not best that we should undertake to repay heroism; but we ought to honor it.

There were a multitude of heroes that appeared upon the scene when the steamer *Atlantic* went upon the rock. One name stands out conspicuous (and I am not sorry that he belonged to my own profession)—the name of the Rev. Mr. Ancient, who, under circumstances that would daunt and that did daunt professional seamen, on a raging sea, when storm was in the air, so that there was apparently no prospect of withstanding the violence of the ocean, went out in a boat undaunted, and unclashed a man who was bound to the rigging, and brought him in. That was heroic. The man was no relation of his; and how easy it would have been for him to have said, “Alas! that the providence of God should make it impossible that I should follow the dictates of my heart! The sea forbids, and the storm forbids.” But no; his heart was stronger than sea or storm; and he said, “What is my life worth? it is good for nothing but such things as this.”

That man was divinely ordained. Before any man's hands were placed on him, God had placed his hand on him. And his ordination was justified in that way. And so his name stands upon the roll of honor.

Would you have done what he did? Where are our heroes? You admire his conduct; and you will, perhaps,

years hence, looking into the fire as the coals and embers die out, rehearse to your children or others the story of this event ; but where is the deed in which you will act the part of a heroic deliverer ? What are you doing now ? Are you delivering anybody ? Are you sacrificing yourselves for anybody ? Are you living so as to make your life serve anybody ? Are you refusing ease or comfort in order that others may have it ? There is some stormy sea or other on which he who would venture may venture. If you would be heroic, there are chances enough for you to show your heroism.

It is proposed to raise a purse to send to Mr. Ancient. I have no objection to that ; I presume a pastor settled on that coast is not oppressed with his revenue ; and yet, I should be sorry to have him think that this was the only reward that we have for him. His name we will teach to our children. It will be inscribed in our literature. As Mary, who broke the alabaster box on the head of Jesus, has been heard of wherever this gospel is preached, and will be to the end of time, so, all uncalculating and all unexpecting, he did, in an hour of storm and peril, an act which has made him dear to the race of mankind. How sudden ! How easy ! And yet, how few know how to do the thing, because so few know how to forget self, and mount up into that noble manhood in which is all self-denial and cross-bearing, even to the laying down of life.

Another one, nearer to our door, should be mentioned. I know not his name, but it will be known ; I mean the heroic engineer of that ill-fated train which was wrecked near Stonington. The bridge was swept away, and the train leaped down the black chasm at night. He, standing upon the engine as it dashed forward with all speed, unquestionably saw, by the headlight, before he got to the place, that the bridge was gone. And yet, he did not seek to save himself ; for in the morning he was found upon the engine, with one hand upon the lever, and the other on the brake. He saw the danger ; but instead of leaping from the train, he stood at his post, and rushed into the arms of death, attempting to save the charge which had been committed to

him. He was a hero, though he did not know it. He did not perform that deed of heroism for the sake of having men say that it was heroic, but because he felt that it was his duty—because he remembered those who were on the train behind him. So he died ; but being dead he lives. Such men should not be forgotten.

But we ought not to commit the mistake of supposing that only these disclosed instances are heroic. I believe that that there is no great shop, or great manufactory, in which there are not many men who are acting heroic parts. I often think that it is the obscure heroes that we should take the most pains to recognize. In many and many a house where there is great prosperity and abundance, where there is refinement and intelligence, where there is comfort and good citizenship, and where there is piety, there are heroes ; but they are not always in the parlor. Heroes there are good ; but there are many servants in the kitchen who are heroic, and who are spending all that they can earn for the sake of others. Their slender wages are laid up. They deny themselves the comfort of dress, and a thousand other comforts ; and through years and years they send back their wages to their old fathers and mothers in Ireland, or in Germany. There is many a girl who has wrought for ten years to bring, one by one, all her brothers and sisters from the land of penury to the land of plenty, living patiently, and often with much misunderstanding and much blame. Go to the banks, go to the offices where exchange is bought and sold, and trace the stream of benefaction which goes from the hands of the hard-working poor. There is a track across the sea which all waves and storms cannot wipe out, which God's eye follows, and along which the poor take their pittance, their two pence, their farthing, their mite, as it were, and send it across the sea.

We do something for the poor and suffering in winter. Some men on the Heights pay down a hundred dollars to the Society for the Improvement of the Condition of the Poor—some fifty dollars, some twenty-five, some ten—men whose income is anywhere from five to fifty thousand dollars ; and when they have done that they think they have done their

duty ; but God, who looks on, says, " Their hundreds of dollars are nothing. They give of their abundance. They never feel what they give. It is a mere pinch from the loaf, doled out to those who are below them." But there are those in the lower spheres of life who give all their living. *The last shall be first, and the first last.*

It was a good thing for Mr. Ancient to risk his life for a few hours ; but there are heroes greater than he, who risk their lives for days, and weeks, and months, and years. Among the generals and soldiers of the Crimean war were many heroes ; but Florence Nightingale, who devoted herself to the relief of the sick and wounded in hospitals, showed greater heroism than they. There is many a woman who is not placed in household relations, who has heroically fore-sworn her own advancement, and who has dedicated her life to some sister. There is many a man who says, " It is not for me to seek my own pleasure. My widowed mother must not want bread ; and though I should earn nothing with which to set myself up in life, neither she nor her children shall know diminution or want as long as I live." And so, though naturally he would have chosen his mate, and gone into housekeeping, as circumstances are such that both cannot be done, he stands in virginal heroism all his life long. I have known men who worked hard in Wall street, on whom busy tongues whet themselves sharp, and who, peradventure were shark-like in many things, but whose only motive was to bless those to whom their hearts clung. It was love, after all, that was at the bottom of their action, and that inspired them.

There are many who go into hospitals. There are many who dedicate themselves to the services of humanity among the poor. There are many who deprive themselves of comforts day and night for the good of those who are around about them. And they exhibit a heroism that is worthy of admiration and imitation. I tell you, it is this obscure heroism, from day to day, from month to month, from year to year ! that Jesus looks upon, saying, " You never sigh that others may not sigh, and remain unrecognized. You never suffer to save somebody else from suffering, that God does not know it. You

never put in peril anything that is dear to you for the sake of blessing others, that you are not in the sight of God enrolled among the heroic. He that will find his life shall lose it. He that is willing to lose his life for the sake of some truth, some duty, some benevolence, shall find it with an everlasting finding."

So, then, do not think that conspicuity is necessary to heroism. Only now and then is a gold vein found and brought to light ; but the mountains are full of gold veins. Only now and then is a pearl found and worn ; but there are myriads of pearls hidden in oysters beneath the waters of the sea. And there are many heroes obscured by coverings as homely as the oyster; and when God makes up his jewels, not one of them shall be left out. Do not say, " Nobody will know it, if I am heroic." Yes, Somebody will know it whose touch is immortality, whose love is better than the ownership of the round world, and who has in reserve for you a life higher than that of the body, nobler than that of the flesh.

Be more disinterested, then, than society requires you to be. Be more virtuous than the laws require you to be. Do not be afraid to spend yourself. Do not hesitate to risk yourself. Do not shrink from treading on principle. It will carry you, as a bridge, over the deepest and darkest chasm that exists. Trust truth, and purity, and integrity, and benevolence. Give yourself to them. Throw yourself impetuously, enthusiastically, into them. And do not wait to see if anybody sees you. Do not care what anybody says. Be unconscious, so far as men are concerned ; for you may be sure that he who registered the act of the poor widow in the temple, and who registered the example of Mary of Bethany, and held them up to everlasting remembrance, will see and remember every good deed that you perform, and will reward you in the other life with a remuneration transcending all thought of pleasure or profit on earth.

PRAYER BEFORE THE SERMON.

WE rejoice, our Father, in the faith of immortality. We look upon life, and are glad of the joys which it possesses. And yet, when it is fullest of joy, how much of sorrow is there in it! How, as we grow in years and in knowledge, are we made to feel the sinfulness and the suffering of men! How poor is the race in virtue, in intelligence, in all culture! How are men degraded as the very beasts of the field! or, how are they, as the beasts, warring, and rending each other! How are they full of imperfection, and all manner of violent transgression! The whole earth doth groan and sigh. Even where the light of thy truth hath shined, how imperfect is the illumination! Even where thou hast named thy name, and called thine own people, and gathered them into households of faith, how little is there yet of God in men, and how little of peace, and how little of disinterested love! Indeed, the fine gold is dim.

Now, we thank thee that this is not the end. We rejoice that the measure of excellence attained in this life is not the limit of growth in things divine. We rejoice that we shall come to something higher. We rejoice that yet one day we shall drop these bodies, with all their manifold temptations. We rejoice that all those things which in this world seduce and distress and oppress men shall be done away. We rejoice that there remaineth a rest for the people of God. We rejoice that we shall see thee face to face; that we shall know as we are known; that we shall be changed into thy glorious image; that we shall be satisfied when we see thee, and are like thee; that we shall be filled with gladness; that sorrow and sighing shall flee away; that there shall be no more pain; that God shall wipe away all tears from every eye; and that as a father comforteth his children, so thou wilt comfort us. We look unto thee for that which is present to so many who have been with us, and are dear to us. Shall we forever carry the sacred fire of love, shall we forever keep the spark of love alive, who are full of pride and selfishness and weakness, running to forgetfulness of all that is great and good? shall love dominate even in memory with us? and shalt thou, who art infinitely higher and better than we, forget?

We rejoice in the blessed thought that our father and our mother love us yet, though they are in heaven. We rejoice that our departed children love us still. We rejoice that thou, O blessed Saviour, unseen by us, dost see us, and that though we are unlovely, thou dost love us with everlasting generosity and disinterestedness. And by this drawing of heavenly love, we desire to walk the straight and narrow path; to ascend the difficult places which are appointed for everyone; to dismiss fear, to become valiant.

Grant, we pray thee, that we may be so intoned by the hope of the heavenly life, that we may live so near to the encouragements of it, that we shall be able to take enough out of it to uphold us in the present stress of life; that we may not only walk as seeing him who is invisible, but walk the realm invisible where he dwells.

We pray that thou wilt be gracious unto all. Especially remember those who, conscious of their want and weakness and wickedness,

cast themselves wholly upon thy mercy and care. Thou wilt not betray the confidence that any put in thee. Thou wilt not wait before thou receivest us. Afar off our Father shall see us, and run unto us. We rejoice in the overture, in the forerunning of thy love. We rejoice that all our help is of thy divine help, which, being derived from above, is better for us than that which comes from our own strength. Even so, lead us by the faith of thy love; by the consciousness of thy presence; by the nearness of heaven; by the memory of all who have gone before us from our side; by the confidence of all the good and noble on earth that have gone in ages past, and that are going.

Grant that we may be patient and steadfast, constant in duty, looking evermore for the glorious appearing of our Lord and Saviour, who shall crown his suffering ones; who shall give everlasting help to them that are bowed down with sickness; who shall give eternal strength to them that are broken by weakness.

Now, Lord, we pray that thy blessing may rest especially upon those who are waiting upon thee in this assembly. Enter into every heart. May every one know thy presence, and feel thy sacred breath upon them. Oh, to be loved of God! To dwell in an atmosphere of conscious divine love, whether it be winter or summer! To know the peace that passeth all understanding! Grant this to every one. And then, what more need we ask? For what are houses and lands to those who have mansions above? What are present joys, which must needs be taken away, compared with those eternal joys which await us? And what are earthly friendships and affiliations compared with those everlasting loves which those have who abide with thee?

Give thyself, then. Draw near to every one. Enter into every heart, speak peaceably to every one. Comfort all with the word of thy salvation. May none shut thee out. Whilst thou standest knocking, may every one open the door. May all hail and rejoice in the presence of a Deliverer. Be thou the Deliverer of every one from sin, from care, from suffering, from remorse, and from all trouble.

We beseech of thee that thou wilt glorify thy name in this thy people—in the thoughts of those that shall be brought from darkness into light, and from bondage to liberty.

Let thy kingdom come everywhere. O Lord, teach men to have compassion, even as thou art compassionate. Teach men to spare mankind. May all oppression, and all robberies, and all cruelties, and all selfishness, and all grinding ambitions, and all perverse and evil things, pass away. May the night cease. May the morning begin to come over the mountains. Rise, thou Sun of Righteousness, with healing in thy beams, and fill all the nations of the earth with gladness at thy approach.

And to the Father, the Son and the Spirit, shall be praises, everlasting. *Amen.*

PRAYER AFTER THE SERMON.

OUR Father, we beseech of thee that thou wilt bless the word of truth. Inspire those who are beginning life with heroic ideals. Let them not seek themselves. Let them not build up around about themselves, and be hidden by that which they build, and die in the midst of it. We pray that more and more men may make their lives useful to others. As seeds are borne by winds and planted in distant places, so may men's lives go out everywhere, and be planted. We pray that thou wilt grant thy blessing to those who peril themselves, who sacrifice their interests, who give their lives outright, who consecrate their genius, for the sake of others. May we think less and less of silver, and gold, and precious stones; less and less of house, and table, and wardrobe, and equipage; less and less of praise, and of what the world thinks or says. May we think more of thee; more of thy thought. Oh! what bounty there is in thy smile when thou art smiling because we do well! What rapture there will be in thy words when thou shalt say to us, "Well done, good and faithful servant: enter into the joy of thy Lord!" Then we will give the praise of our salvation to the Father, the Son and the Spirit, evermore. *Amen*

Subscription Publications.

THE LIFE OF JESUS, THE CHRIST.

By HENRY WARD BEECHER.

PROFUSELY ILLUSTRATED, FROM DESIGNS AFTER NATURE, BY A. I. RAWSON, DRAWN ON WOOD BY HARRY FENN, AND ENGRAVED BY THE BROTHERS LINTON; WITH NUMEROUS MAPS; AND WITH A STEEL PLATE FRONTISPICE, "HEAD OF CHRIST," COPIED FROM DA VINCI'S "LAST SUPPER," BY W. E. MARSHALL.

PART I.

Popular Edition. 1 vol. 8vo. Cloth, \$3 50.

Imperial Edition. 1 vol. 4to. Cloth, \$7 50.

It is rare to find in any one book so many attractions as this pretends, in the grandeur and interest of the subject, and the peculiar fitness of the author for its treatment both by native genius and careful preparation. Mr. Beecher has put his whole wonderful self into the writing of this book.

"The book which the masses of the Christian world have been waiting for."
—REV. R. S. STORRS, D.D.

"He has neither thrown off his random thoughts nor strung together his best thoughts; but has brought all his

powers, in the maturity of their strength, in the richness of their experience, and the largeness of their development, to produce a work that may fitly represent the results of his life."—REV. J. P. THOMPSON, *in the Independent*.

PART II. IN PREPARATION.

A LIBRARY OF POETRY AND SONG.

BEING CHOICE SELECTIONS FROM THE POETS.

WITH AN INTRODUCTION

By WILLIAM CULLEN BRYANT.

Illustrated with a Portrait on Steel of MR. BRYANT, twenty-six Autographic Fac-similes on Wood of Celebrated Poets, and sixteen full-page Wood Engravings by the best Artists

Popular Edition. 1 vol. 8vo. Cloth, \$5 00.

Red-Line Edition. 1 vol. 8vo. Cloth, \$7 50.

This book has been prepared with the aim of gathering into a single volume the largest practical compilation of the best poems of the English language, making it as nearly as possible the choicest and most complete general collection published.

"Good taste has ruled in the selections, and the compiler has performed his exceedingly difficult task with great success."—*Chicago Advance*.

"Bryant's Introduction to the volume is a most beautiful and comprehensive critical essay on poets and poetry, from

the days of 'the father of English poetry' to the present time."—*Albany Evening Journal*.

"The frontispiece is an exquisite likeness of Mr. Bryant."—*New York Evening Post*.

27 Park Place, and 24 & 26 Murray Street, New York.

Subscription Publications.—Continued.

A LIBRARY OF FAMOUS FICTION.

EMBRACING THE NINE STANDARD MASTERPIECES
OF IMAGINATIVE LITERATURE.

WITH AN INTRODUCTION

BY HARRIET BEECHER STOWE.

Illustrated with thirty-four Engravings on Wood.

1 vol. 8vo. Cloth, \$5.

In this companion book to the "Library of Poetry and Song," the famous fictions which have delighted generations are offered to the public in an elegant and convenient form. Mrs. Stowe's Introduction is an admirable feature of the book.

"A fitting companion for the popular 'Library of Poetry and Song.'"—*Lyons (N. Y.) Republican*.

"All ages will delight in it—some because it presents the tales which charmed them in youth, and some because it will open to them the rich treasures of wildest fancy and most limitless imagination."—*Philadelphia Age*.

"Not a single one could be spared

from this group."—*Rahway (N. Y.) Advocate and Times*.

"The book is a gathering of intellectual treasures, which all intelligent families must desire in some form to possess and preserve; and it is believed that this is the most convenient, interesting, and elegant form in which they have ever been presented to the public."—*Newburgh (N. Y.) Journal*.

THE NEW HOUSEKEEPER'S MANUAL.

Embracing "The American Woman's Home," and "The Handy Cook-Book."

By CATHARINE E. BEECHER and HARRIET BEECHER STOWE.

Profusely Illustrated.

1 vol. 8vo. Cloth, \$3.

An eminently practical work, the result of long domestic experience, and thorough study of domestic needs. It deals with the foundation principles of successful housekeeping, besides being full of detailed directions. It gives the scientific and the common-sense reason why, which lies at the foundation of the operations of everyday life. It is also a complete Manual of Cookery.

"It is a book which, to country readers at least, must prove invaluable."—*N. Y. Tribune*.

"Young married women, if they will but read, may find many helps to pleasant and comfortable living in this volume."—*New York Times*.

"It treats practically of every subject relating to domestic life, from the woman's stand-point."—*Christian Advocate (N. Y.)*.

"The reading of this work will tend to make better wives, mothers, and companions."—*Manford's Monthly (St. Louis)*.

"The receipts, counsels, directions, hints, and experiences meet many of the little perplexities of a housekeeper's head."—*Northern Christian Advocate*.

27 Park Place, and 24 & 26 Murray Street, New York.

Periodicals.

THE CHRISTIAN UNION:

AN UNSECTARIAN RELIGIOUS WEEKLY NEWSPAPER FOR THE FAMILY.

HENRY WARD BEECHER, Editor,

In the management and editorial conduct of the paper, Mr. Beecher is assisted by an able staff of skillful and experienced journalists; while the contributors embrace well-known and eminent writers from every evangelical denomination not only, but from every group of brilliant literary writers in this country, and several in England. The paper contains weekly matter of interest to every member of the Family, young or old.


GENERAL CONTENTS.

THE OUTLOOK— <i>A discussion of Minor Topics.</i>	THE HOUSEHOLD— <i>Topics of Home and Family interest.</i>
EDITORIAL ARTICLES— <i>By Mr. Beecher and the Editorial Staff.</i>	THE LITTLE FOLKS— <i>Stories, Puzzles, and Miscellany for the Children.</i>
POETRY— <i>Original Contributions.</i>	THE CHURCH— <i>At home and abroad.</i>
CONTRIBUTED ARTICLES— <i>By the best available talent.</i>	THE WEEK— <i>A Summary of the News.</i>
"INQUIRING FRIENDS"— <i>Editorial Answers to questions on all subjects.</i>	SCIENTIFIC AND SANITARY— <i>By a prominent Scientist.</i>
LECTURE-ROOM TALK— <i>Mr. Beecher's weekly Prayer-Meeting Discourse.</i>	SAYINGS AND DOINGS— <i>Paragraphs of interest and humor.</i>
FOREIGN NOTES— <i>By a well-known Journalist.</i>	FINANCIAL— <i>The week's quotations and financial doings.</i>
BOOKS AND AUTHORS— <i>Reviews of Current Literature, Art and Music.</i>	FARM AND GARDEN— <i>An Agricultural column.</i>
SERIAL STORIES— <i>By popular Authors. (See below.)</i>	ADVERTISEMENTS— <i>In order to preserve the family character of the paper, no medical advertisements or those of an objectionable character, are received.</i>
PUBLIC OPINION— <i>Extracts from the Press.</i>	

Serial Stories by

HARRIET BEECHER STOWE, EDWARD EGGLESTON,
GRACE GREENWOOD and ROBERTSON GRAY.

Terms: \$3 a Year.

 To every subscriber is given a pair of Chromo-lithographs (the choice between "Our Girls; or, Wide-Awake and Fast Asleep," and "Our Boys; or, The Dinner and the Nap,") reproductions of paintings by MRS. S. ANDERSON, printed from 16 lithographic stones, executed by JEHENNE, of Paris.

27 Park Place, and 24 & 26 Murray Street, New York.

PLYMOUTH PULPIT,

Vols. I., II., III., IV., V., VI., VII., and VIII., are published in book form; \$2.50 per vol., or the eight vols. will be sent by express (unpaid) for \$18.00. Single Sermons, 10 cents; thirteen numbers, \$1.00; twenty-six numbers, \$1.75; fifty-two numbers, \$3.00. Mailed, post free, on receipt of price.

VOLUME I.

1. The Duty of Using One's Life for
2. The God of Comfort. [Others.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.
- Ex. No. The Family as an American In-
11. The Love of Money. [stitution.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

VOLUME II.

1. The Way of Coming to Christ.
2. Conduct, the Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian
7. Human Ideas of God. [Life.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities. [Life.
11. The Problem of Joy and Suffering in
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving
14. The Perfect Manhood. [Pleasure.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life. [Christian Life.
21. Discouragements and Comforts of
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

VOLUME III.

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborn.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ the Deliverer.
14. The God of Piety.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

VOLUME IV.

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail.
7. Night and Darkness.
8. The True Economy of Living.
9. The Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Flery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

VOLUME V.

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Uni-
24. Self-Care, and Care for Others. [verse.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

VOLUME VI.

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

VOLUME VII.

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Pub-
5. Working with God. [lic Affairs.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spirit-
10. Redemption of the Ballot. [ual States.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering.
18. God's Character, Viewed through
- Man's Higher Nature.
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to
24. God, First. [Preach.
25. The Burning of the Books.
26. Prayer for Others.

VOLUME VIII.

1. The Hereafter.
2. The Deceitfulness of Riches.
3. The Realm of Restfulness.
4. How to Learn about God.
5. The Church of the Future.
6. Our Father the King: Brotherhood the
7. God's Will is Good Will. [Kingdom.
8. The Conflicts of Life.
9. The Unity of Men.
10. Apostolic Christianity.
11. Signs of the Times.
12. The Battle of Benevolence.
13. Bearing One Another's Burdens.
14. The Indwelling of Christ.
15. Thoughts of Death.
16. The Religious Uses of Music.
17. Peacable Living.
18. The Law of Liberty.
19. What is the Profit of Godliness?
20. The Religion of Hope.
21. Spiritual Fruit-Culture.
22. The Alms and Methods of Christian
23. The Spirit of God. [Life.
24. Spiritual Hunger.
25. Trustworthiness. [Birth.
26. The Significance and Effect of Christ's

VOLUME IX.

1. The Duty of Living Peaceably.
2. Faith in Prayer.
3. The True Value of Morality.
4. What is Salvation?
5. "As to the Lord."
6. The Past and the Future.
7. Moral Honesty and Moral Earnestness
8. Soul-Sight.
9. Exterior and Interior Divine Provi-
10. The Use of Ideals. [dence.
11. Earning a Livelihood.
12. Motives of Action.
13. War and Peace.
14. True Christian Toleration.
15. The Remnants of Society.
16. Morality not Enough.
17. Unconscious Influence.
18. True Knowledge of God.
19. The Nature and Power of Humility.
20. The Nature of Liberty.
21. The Love of Praise.
22. The Test of Love.
23. Saved by Hope.
24. The Power of God's Truth.
25. Through Fear to Love.
26. Weak Hours.

VOLUME X.

1. Spirituality and Morality.
2. The Spread of Christian Manhood in
3. Crime and its Remedy. [America.
4. Reason in Religion.
5. The Discipline of Trouble.
6. Immortality.
7. The Soul's Victory.
8. The Narrow Way.
9. Possibilities of the Future.
10. Children.
11. The Bible to be Spiritually Interpret'd.
12. Bible Precepts to be Spiritually Int'd.
13. The Sense of an ever present God.
14. The Nature and Source of Temptation
15. The Paternal Government of God.
16. The Nature and Importance of Liber-
- ties of Belief.
17. The Mercifulness of the Bible.
18. This Life Completed in the L. to Come
19. The Temporal Advantages of Relig'n.
20. Salvation by Hope.
21. The Christian Use of the Tongue.
22. The Right Use of Retrospection.
23. The Healing Virtue in Christ.
24. God's Mercy Independent of Sects.
25. Faithfulness to Conviction the Basis
- of Right Action.
26. The Altars of Childhood Rebuilt.

A BRILLIANT SUCCESS!

RAPID AND CONTINUED SALES.

500 VOLUMES IN ONE!

Agents Wanted

FOR

The Library of Poetry and Song;

Being Choice Selections from the Best Poets,

ENGLISH, SCOTCH, IRISH, AND AMERICAN,

WITH AN INTRODUCTION

BY WILLIAM CULLEN BRYANT,

Under whose critical supervision the Volume was compiled.

The handsomest and cheapest subscription book extant. Over 800 pages, beautifully printed, choicely illustrated, handsomely bound. *A Library of over 500 Volumes in one book*, whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be, and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

"We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can at all compare with it."—*N. Y. Times.*

Terms liberal. This book, supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an *instant and permanent popularity*. Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

J. B. FORD & CO., Publishers,

27 Park Place, New York.